

UNITY

Freedom, Fellowship and Character in Religion.

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UNITY.

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Editorial.

THE senior editor of UNITY left the city Sunday, the 25th, and was joined at Cleveland by Rev. F. L. Hosmer, en route for Boston, as delegates from the Western Unitarian Conference to the annual meeting of the American Unitarian Association.

WE learn from an English contemporary that the London diocese lately voted to refuse permission to the clergymen within its jurisdiction to use the Revised Version of the Scriptures. This is the more strange that the work of revision was largely accomplished by Episcopal hands.

DECORATION DAY has made its own secure place in the patriotic American's heart. It is a day of sad but uplifting memories, of tearful but fond recollections; not a season of glad and noisy demonstration, therefore one that by the very tenderness and gravity of the cause it commemorates, may be made the means of arousing a purer love of country, and deeper understanding of that country's needs, than could a more joyful anniversary.

APROPOS of the recent vote in the House in favor of the McKinley bill, and the probable rejection or at least severe modification of the same in the Senate, a writer in the daily press recalls the early controversy between Washington and Jefferson, respecting the need of an upper legislative chamber. That intense democrat, Jefferson, did not believe in its necessity, but Washington replied to his objection by pouring his tea, according to the per-

mitted custom of old times, from his cup to his saucer, in order to let it cool. Certainly the superior dignity and deliberation which characterize the proceedings of the Senate chamber should stand for a cooler, *i. e.* a wiser and safer judgment.

ONE of our Universalist exchanges is inclined to resent the implication, in the proposed introduction of the "scientific" study of the Bible into some of our colleges, that such instruction has hitherto been unscientific, and asks if most of the universities will not have to supply their teachers in such study from the class of theological professors hitherto relied on.

THE INQUIRER, London, expresses its disappointment that the young Emperor William's recent labors in behalf of the workingmen should be accompanied with increased expenditure for the army, and naturally finds an inconsistency here; saying that in England the enormous sums spent for the army and navy seriously affect the industries of the country, by hindering the reduction of taxation and keeping the poor man poorer. Our friend across the water suggests that the Emperor could do no more good in any direction than by summoning a conference to deal with the question of military expenditures.

IT is a rather significant fact that the International Prison Congress is to hold its next session in the coming June, in St. Petersburg, and at the express invitation of the Czar. According to the accounts of Mr. Kenann, the Russian system of penal legislation and punishments outranks every other in deliberate cruelty and barbarism. It is hoped the International Congress will have an opportunity to examine and decide this question for itself, though the fact that the Czar has withdrawn the subject of the Siberian prisons from discussion is not very promising of the full and free investigation such an assembly should be able to command.

A WRITER in the *Methodist* seeks to refute the idea prevailing in certain circles that the Nationalists and the Prohibitionists are animated by the same motives, and advocate a similar plan of social reconstruction. The Prohibitionist bases his argument on a single set of facts, is absorbed by one intense and overpowering fear of alcoholic drink, which blinds him to all other causes of social degradation and makes him a man of one idea. The Nationalists, we are told by this defender of the new order, hold to no sumptuary laws as such, but aim only to better the general conditions of living; so that through an improved environment man may reach that goal of happiness and usefulness his nature craves and is fitted to obtain.

THE distinction between sin and sinning is one that every conscientious mind has dwelt on, and which Mr. Howells raises anew in the short serial, just ended in *Harper's Monthly*. We have not read the story, but could easily catch the hint of its meaning from the closing chapters. "The Shadow of a Dream" deals with the old problem of the power of moral loss and destruction that lies in a sinful thought. Mere sinning respects outward deeds, the visible life we lead with neighbor and friend. Here mistakes are judged and atoned for simply in their overt character; while the wandering will, the unchecked desire, left unexecuted, but allowed

to nestle in the mind's secret recesses, constitutes sin itself, as distinguished from mere sinning. This is the soul's real destroyer; yet it is possible to surround even this dangerous element in men's nature with too much imaginative gloom and despair. All evils are curable, given time and patience, even the unsuspected sins of the secret heart. Hope and courage is the true gospel here as elsewhere.

DR. HOWARD CROSBY thinks the evils of rum-selling and most other evils in society find their responsible source chiefly in the "careless," rather than in the direct offenders against the law. He is perfectly right; the class he designates as "the careless" is one to which in some respect, each of us belongs, though Dr. Crosby characterizes its members with the pronoun "they" instead of "we." When the public heart and conscience are fully aroused to the long train of suffering and crime following the wake of existing social evils, these evils will be more rapidly redressed. In the meantime let each one see that the party of "the careless" is reduced by at least one.

THE prominence and activity of women in the Western Unitarian Conference has so often been commented on, that the following bit of history taken from the Conference reports, gains additional interest.

In 1866 the Conference decided that "every society be entitled to three delegates, of whom one should be the pastor, and an additional delegate for every forty families which it contains." Rev. S. J. May inquired whether women would be included in this provision. The Conference was a little surprised at the query as the question of sex had never come into the body before, but it was promptly decided that it had hitherto been the custom of the Conference to receive such delegates as the churches pleased to send, whether men or women, and that there was no reason for any change. It was also recommended at this Conference to encourage qualified women to enter the ministry.

THE Women's Club movement received a strong impulse in the Federation of Clubs lately held in New York, the work of which is reported in full in the *Woman's Cycle*. All sorts of clubs were here represented, literary, philanthropic, and social; but the printed record of none has interested us more than that given by Alice A. Chadwick, of the Froebel Society of Brooklyn. This society was formed in 1876, receiving its first inspiration from the Kindergarten exhibits at the Centennial. Its work has brought out three important principles, says Mrs. Chadwick, first, that no one has a right to advertise the beguiling word "Kindergarten" on door or window who has not complete training added to thorough qualifications. Second, that a child cannot pass safely out of a system in which order means rhythmical movement, into a system in which order means rigidity. Third, that much of the vital force of education is lost because its true intent is neutralized by the home atmosphere and teachings. The Froebel Society holds regular monthly meetings, with essays and discussions by the members. Courses of lectures are also given by prominent educators. Mrs. Chadwick calls attention with just pride to the "essentially American" character of the club. "We are most of us plain, home-spun mothers who sweep and dust and cook and

tend babies with our own hands. We represent no aristocracy of family, nor culture nor wealth, nor even education, for our ignorance is the reason of our existence." The society has lived long enough to see some of its cherished new ideals become the "educational platitudes" of the day. The report embodies many excellent things on the general subject of education, which we regret we have not space to quote in full.

THE editor of the *Easy Chair*, in the May number of *Harper's Monthly* has expressed the unspoken thought of many people on the prevailing topic of the Columbian Fair. Nothing is more evident, even to a resident of the triumphant city where the Fair is to be held, than the amount of factitious sentiment and inflated expectation covering this subject. Doubtless the project of a world's exhibition in '93 may be made an important event in the development of the industrial and social life of our country, and doubtless it is something of an honor that Chicago should have been selected as the site of the great show. Doubtless certain lines of trade and business enterprise will receive a lively impulse therefrom, and very likely there is a grain of real patriotic sentiment and pride underlying the excited discussion of the subject, but for all that there is an amount of wild talk and childish credulity here shown, as one listens to scraps of conversation overheard in the stores and street cars that makes one wonder if the age of romantic belief has dawned again. Perhaps our New York friends are not in a position to speak with impartial wisdom on this subject, and the philosophic resignation exhibited over the fact that "the sacred way is not Broadway, but Michigan avenue" may excite a smile, but certain Chicago citizens are also beginning to dread some of the practical results, in the way of impassable streets, and inevitable casualties, sure to ensue, especially if the proposed location of the Fair on the Lake Front is carried out, and to contemplate the pleasures of a trip abroad that year. The truth is a World's Fair has ceased to be a novelty. There are two sides to this picture as to every other.

EDITORIAL WANDERINGS.

THE going and coming of the senior editor of UNITY is something the readers of this paper need not attempt to keep track of. But some flittings since the Conference, suggest a word or two in these columns.

An evening at Coldwater, Michigan, spent as the welcome guest of the Presbyterian Church of that city, with which he helped to eat a parish supper, afterwards giving them "Plus the Color: A Study of the Angelus," receiving a most intelligent and appreciative listening, accompanied with the abundant fellowship of the pastor and his wife, was another illustration of how vague party lines are coming to be, and how intangible are denominational distinctions, and this on account of growing convictions, not of waning faith. A deepening enthusiasm for the humanities bespeaks the cooling of dogmatic ardor. A growing confidence in science and its methods produces a decline of interest in theological discussions and methods.

A day spent at Hillside, Wisconsin, deepened the confidence and interest in the Farm Home School, located there. The sense hurry and pressure, incident to the erection of new buildings, and

the launching of new ventures, is giving way to a serene regular persistency and enjoyment of vigorous work.

The growing fields, the miracle of the barnyard and the garden, mingle unconsciously with the problems of the school-room. The pupils work far removed from the distractions of the town, and the dissipations of society. It would seem as though the efforts for culture under such circumstances would serve the interests of character in the most effective manner. Twenty-five family pupils have been in attendance this year. The capacity of the school is about thirty. Parents wishing to avail themselves of this farm home for their children next year had better make their applications early. As an indication of the quality of the work done, it might be said that the Wisconsin State University is about to put this school on its accredited list of schools from which students will be received without examination.

The especial object of the editorial visit this time was to further develop the Tower Hill plans and the Summer Assembly interests, of which our readers are waiting further tidings. The Tower Hill Company owns thirty-two acres of land, which includes a top of a hill with more beauty and summer camping attractiveness than has yet been urged in these columns. Five dollars gives one share in this company, which grants free camping privileges and a lot upon which to erect, without further charge, a permanent cottage if desired. All money received for shares will be spent in clearing and beautifying the grounds. This year it means the chance for any share holder to pitch his tent or tents, and if any number desire it, the services of a cook and a commissary department will be arranged for by the directors of the company at minimum cost. Next year it may mean some permanent buildings in the way of cabins to rent, dining pavilion, etc. This means rest privileges, away from the distractions of style and expensiveness, in a neighborhood which tempts the scientist and perhaps too much the sportsman. There is good river fishing, and all the country around is seamed with trout brooks.

Quite distinct from this resting place is the scheme of a Sunday School Institute and Summer Assembly to be held in Unity Chapel, in Helena Valley from August 13th to 27th. The work for this meeting is assuming the following shape. Every morning from 9 to 10 there will be ministerial institute work, led by Mr. Jones, at which such subjects The Preparation of Sermons, The Accumulation of a Library, The Organization and Conduct of Sunday Schools, Unity Clubs and General Missionary Work, Funerals, Marriages, Confirmation Classes, etc., will be considered. From 10 to 12 there will be a careful study of the first year's work in the Sunday School course recommended by the W. U. S. S. Society. This includes the inquiry into the beginnings of religion and morals, and the study of society in the light of evolution. Prof. Maxson will give special attention to this work. It is proposed, if a sufficient number of schools unite on this course next year, to publish in UNITY a weekly column of lesson hints for the help of teacher and pupil. It is hoped that these lesson hints will be prepared by Mr. Maxson, whose long experience as an educator gives him special fitness for this work. His work in UNITY will be based upon and shaped by the work at this institute. The afternoons are to be left free for such delights as the place and season may suggest to the individual. In the cool of the evening there will be some popular science and literature work. There is reason to hope that Rev. N. M. Mann, of Omaha, whose work among the stars has made him known among the scientific men of both continents, will come with his telescope to show those attending some of the further glories of the heavens.

Those having this Institute in charge

are ready to push their plans with all vigor. In order to do this it is necessary for them to know as soon as possible and as definitely as possible who and how many will attend. In the preliminary announcement we said that this Institute will be held if forty people desired to avail themselves of the privilege. More than that number have informed us that they are "thinking about it." Seven or eight ministers have assured their attendance. What we now want is the result of this thinking. The cost of travel to Spring Green from Chicago is \$5.02. Board at the farm houses, \$3.50 per week. At the Hillside Home School, a building with all the modern improvements, \$6 per week. A general institute fee of perhaps \$2, granting admission to all the exercises may be charged. All friends interested in either of the above undertakings are requested to communicate their wishes as early as possible. All questions about the Summer School and Institute, including boarding privileges, are referred to Mrs. E. T. Leonard, 5422 Lake Av. All applications for shares in the Tower Hill Company or questions about camping privileges, to Miss L. M. Dunning, 175 Dearborn St. How many are going? What do you want?

WHAT A BROAD FELLOWSHIP SHOULD MEAN.

Each editorial contributor to UNITY is alone responsible for what he or she may say; so I suppose that I may give my views upon a matter recently discussed in these columns, without committing anyone but myself. It appears to me that we must distinguish between the question of beliefs and the question of fellowship. In desiring, as many of us do, a fellowship limited by no dogmatic tests, a fellowship from which none should be excluded who care for the advancement of truth and righteousness in the world, we do not mean or expect that all should think alike on the problems of theology or philosophy. Neither do we expect that all shall be agreed in giving up or in retaining certain names, such as God or Christian or Jew; nor that all shall join in this or that ritualistic expression of the higher life, *e. g.*, shall either retain or abandon the form of prayer. As to these things there should be liberty and (what naturally follows in the work of liberty), variety. If a man calls himself a Christian, I need not any the less feel that he is my brother, provided that he cherishes the higher aims that I know are the best part of myself, and provided, too, that he does not make the Christian name a bar to shut me out of his fellowship in turn. If one loves to pray, why, so long as he prays for the same things that I too supremely crave, should I feel that there is any barrier between him and me, unless he himself sets it up?

And this I understand is the issue between the broad wing and the "Christian" wing in the Unitarian body. (Happily there is no corresponding issue in the ethical movement—though if the popular impression that agnosticism characterized the ethical movement were correct, one would speedily be generated). The members of the Western conference have no notion of setting up a new creed or a new form of worship; they wish simply to broaden the basis of their fellowship. They propose no "thought limits," and are probably well aware that "thought-limits" in individuals are inevitable; also (I may add), that "thought-limits" must be interpreted very differently by different individuals; but they do wish to exclude no one from their fellowship, because of his "thought-limits." And Christians and non-Christians, Theists and Agnostics, they wish to turn into a brotherhood of truth-loving and righteous-loving men and women. On the other hand, the "Christian" Unitarians, if I understand them correctly, do not wish to extend fellowship to those who do not call themselves Christians, or, at least,

believers in God; their beliefs are so vital to them that they cannot give them a secondary place in determining the scope of their fellowship.

In other words, the ideas of the Western Conference (and, I may add, of the Union of Ethical Societies), is not what C. F. D. in a recent number of UNITY seems to understand it to be. It is not proposed to take any stand whatever as to the word *God* and *Christian*; individuals can use them and hold to the belief corresponding to them entirely as they choose. It is only proposed *not to make these terms conditions of religious fellowship*—as Unitarian bodies have ordinarily done heretofore, and as local churches do, perhaps, in a majority of cases, now. The difference between the old and the new Unitarianism is not a difference of beliefs, but one of spirit, of the breadth of sympathy. At least, so far as this is the difference, I heartily sympathize with the new movement. Beliefs must differ in this transition time; "thought-limits" must be of the most various character. The practical question is how many kinds of "thought-limits" can we tolerate and yet co-operate with those who hold them in the highest and most sacred of human tasks? C. F. D. recognizes my "thought-limits;" possibly I might recognize his—or what would seem such. But what matters it, and why should either make much ado of the "thought-limits" of the other? In a minister's institute or summer school of philosophy, these differences should be frankly and fully discussed; but why in a church or religious society? W. M. S.

ANDOVER, AND "THE LARGER HOPE."

The Advance (Congregationalist) some time ago said frankly: "That the denomination is in the midst of a serious conflict is obvious. . . . When will the restless, pushing, progressive—so called—minority be satisfied? . . . Might it not be well in our present conflict for a multitude of wavering people to sit down and carefully consider how much they will have to surrender before they get through with a peace policy? The solemn question for us is how far shall we be compelled to go with them before we can have peace? How far into Unitarianism? How far into Universalism? How far into Rationalism? . . . Before we are through with it the one side will ask the liberty of believing whatever it wishes, and the other side will be asked to give up all responsibility for the views of those with whom they are in fellowship. But in such fellowship we do not believe."

This is putting it straight. And it shows that there is a demand for "revision" among the Congregationalists as well as among the Presbyterians. And why not? Both are equally scions of Calvinism; the same blood runs in the veins of both, and they are sick of the same disease. The type may be a little milder with the Congregationalists, for the state of their mental health has been more elastic and open to the influences of nineteenth century thought. But all Calvinism,—which Emerson called "the billiousness of religion,"—must now take some of that "blue" mass which it has been so fond of administering to others. There will be no real peace or relief, as the Quaker said of the profane swearer "until that bad stuff is out of thee."

Although *The Advance* desires that "all theology should weigh sixteen ounces to the pound,"—it naturally takes the table in use for articles for a coarse and drossy nature—it is very evident that a portion of the denomination is already well over where orthodox theology has not a feather's weight. So far they are already on Unitarian ground. It may be these are a minority, but we suspect they have enough of God's truth on their side to outlive and at least outnumber any multitude in any denomination, that consigns the non-professing world of human beings—heathen or civilized, in the ages before

Christ, or in the living generation,—to the unrelieved torture of an endless hell.

The Northwestern Christian Advocate (Methodist) of the same date says, "It is but a step from the Presbyterian predestination that damns some infants to the Universalist fore-ordination that saves all men 'whether or no.'" "But a step!" and to such an awful consequence! We had hoped for better things! L.

MEN AND THINGS.

THE Chicago Theological Seminary sent out forty-three young men in its graduating class this spring.

UNDER the laws of China, the adult who loses his temper in a discussion is sent to jail for five days to cool down.

A SOCIABLE man is one who, when he has ten minutes to spare, goes and bothers somebody who hasn't.

MISS HARRIET HOSMER, the well-known sculptor, who is now living in Chicago the past year, lectured before the Women's Club last week on "People I have Met."

REV. JOSEPH CUMMINGS, president of the Northwestern University at Evanston, Ill., died suddenly a few days ago of heart disease. He was seventy-three years old.

PROF. WILLIAM JAMES, of Harvard, is compiling a "Census of Hallucinations" for the benefit of the Society of Psychological Research, and others interested in the occult sciences.

A SCHOOL of Philosophy is to be established in connection with Columbia College, the requirements for admission being a completed undergraduate course up to the close of the junior year.

A PORTRAIT of William Lloyd Garrison has been presented to the District of Columbia for the new school which bears his name. The picture was the gift of Mr. Frank J. Garrison, through Mrs. Ann Purvis.

THE story of William and Ellen Craft is already a far off tale to the American school-boy and school-girl of to-day. It is well to have it re-told in the January number of the *New England Magazine*.

THOSE fond of deciphering literary puzzles will be interesting in guessing the authorship of the different parts of "The Master of Magicians," the new story written by Mr. and Mrs. Herbert D. Ward, (Elizabeth Stuart Phelps).

THE poets of Europe have been asked to contribute to the Beatrice celebration to be held in Florence in the early summer, and it is said that Swinburne, Edmund Gosse and Andrew Lang have consented to do so.

THE May number of *Poet Lore*, published in Philadelphia, contains some very interesting matter concerning some of the later books of Robert Browning extracted from letters by the poet to his publishers, or their representative. Among other items is one that says that there was no such person as Ferishta and that all the stories in that book are inventions.

AN able representative of the Chicago bar, Mr. Sigmund Zeisler, has written an article on our jury system, in which he urges the substitution of a majority in place of the unanimous vote now required by the courts, claiming that the unanimous vote is now required in but few civilized countries, besides our own, and that its continuance is a hindrance to the cause of justice.

IT is said that Mrs. Ormiston Chant, the philanthropist, was recently addressing a group of poor men who were eating their dinner on some building boards. "I've been in many prisons," said she, by way of introducing her subject; but she was abruptly brought up by a very poor and hang-dog-looking old man, who brightened up at her words, and addressed her in tones of eager interest, "And what may you have been committed for, ma'am?"

ENTERPRISING journalism is supposed to have reached its climax in an interview which a representative of the *New York Herald* succeeded in obtaining with the Pope. The latter thinks the present suffering of the working classes is due to the rejection of Christian principles, that slavery and the social question are the two problems of the hour. The Pope also expressed a cordial respect and admiration for America.

WE learn from one of our exchanges that Miss Nina F. Layard, the author of "A Legend of the Sky Watchers," in *Harper's Monthly* for September, 1889, has written a paper on "Rudimentary Organs in Man," combating some of Darwin's theories, which was read, early in May, before the Victoria Institute. Never before have a woman's contributions been accepted by this Institute, which ranks first among scientific bodies in London.

THE illustrated lecture on Australia, by Carl Lumholtz, of Norway, before the Chicago Institute, was slimly attended, but was listened to with great delight and profit by those present. Dr. Lumholtz's recently published work on *Cannibal Life in Australia* is arousing considerable interest. The discovery of two new marsupials rewarded this enterprising explorer's researches in Australia, one of them being a tree-dwelling kangaroo. Dr. Lumholtz lived four years among the native inhabitants of this country, probably the lowest and most hopeless type of savage life remaining on the globe.

Contributed and Selected.

THE LIVING DEAD.

These graves are wreathed with immortelles
That put earth's buds to shame;
Dwarfed tallest shafts, drowned guns and bells
'Neath their vast dome of fame.

How poor and weak all forms of praise
Our feeble lives can bring:
We may but consecrate our days
At pure devotion's spring.

Nor are war's now green furrows all
That greet the peace-hushed sky;
Spring's promise of as rich a Fall
Glow where love's heroes lie.

For there are nobler victories
Than shot and steel have won;
Truth's standards sweep the highest skies
When raised by faith alone.

Brave, deathless legions of the past,
Surcharge our listless frames
With your unyielding trust that cast
Your lives into its aims:

Bear on, as in the days of old
The Flag of woven light,
Till bright'ning stars, the years unfold,
Drive back all signs of night! K. H.

MARRIED WOMEN AND MONEY.

In nine cases out of ten in this country all the money which the wife receives comes to her through the hands of her husband. This fact, added to a false estimate of money relations between newly-married folk, frequently results in a strained relation which it takes months and often years of friction to remove, or on the other hand it develops into a chafing sense of dissatisfaction not conducive to domestic tranquillity.

This state of things can easily be avoided, or at least greatly mitigated, by an honest, straightforward understanding between the young people themselves. Almost every lawyer knows that while it does not appear on the surface, because lack of support is not a legal ground for divorce in our State, still a very great number of the divorce cases in our Courts rise primarily out of a lack of a proper understanding on the question of money.

A young couple are married; the husband is lovingly anxious to surround the wife with all the luxury he can; she has had no experience in buying or managing, and easily falls in with his idea that the best is the cheapest, and without any knowledge what his income or capacity to pay may be, she innocently goes into extravagance which would shock her if she knew the truth; and before either of them is aware they have sown the seeds of future misery.

A young woman once told the writer of this paper that her regard for her husband had never recovered from the shock it received in their early married life, when, through a legal process, the pretty furniture was taken from them, which she had chosen in the love and pride of new wifehood, in total ignorance that it was beyond the price she ought to expect her husband to pay. She had an idea it showed want of confidence to question him on such matters and he lacked the courage to explain how things really were; whereas a plain statement of his resources in those early days would cheerfully have been accepted by her and she would have taken pride in so managing as to live within them.

"The woman did it" is as fresh a cry as in old Adam's time, but the truth is she generally did it because the man failed to secure her confidence and loving co-operation.

"I will consult my wife about that," may be an expression that brings a smile to the face of the methodical business man, but it is indicative of smiles and confidence at home, and they are portions of man's stock in trade, more valuable than any shown upon his ledger account. A man that has got that far does not need to be reminded that he owes it to his family to keep his life insured, and particularly that he should see that his wife has a regular income or allowance, larger or smaller, according to their circumstances, which shall be as absolutely

within her control as if she had earned or inherited it.

No woman should be obliged to go to any man, even her husband, and ask like a mendicant for every dollar she needs to spend upon her own individual wants; nor should she be obliged to squeeze it out of the house money, leaving a guilty little sense of having cheated John or the babies out of some small luxury. An opera ticket, a new garment, or a church subscription, can easily be deprived of its chief pleasure by the seeming grudging spirit in which it is turned over to the wife, who knows that she has earned her share of the family funds by her management and economy at home, and who also knows that it is not a question of amount, but simply of the method, or rather of the lack of method in putting it into her hands.

George Eliot's great book, *Daniel Deronda*, has claimed the attention of the Novel Section of the Unity Club of All Souls church for several weeks past, and the character of Gwendolin has been the source of much puzzled inquiry, which has not always been satisfactorily worked out. We believe there is a vital connection between that character, as intended to be portrayed, and the thought we have tried to express. If Mirah, with her talent and beauty, Mirah, with the accumulated faith of many generations, in the God of her fathers, Mirah, the mistress of two great arts, if she had not the courage to face life and its responsibilities, what could be expected of Gwendolin, with her dangerous beauty; Gwendolin with her superficial training, Gwendolin, hemmed in and choked with the conventionality and limitations of her surroundings, Gwendolin, who, as she told Deronda, "became poor all at once and was very miserable, and was tempted." Gwendolin, strong only in her pride and selfishness, was weak as an infant in the knowledge of her helplessness in the hands of destiny, without a living faith in God, and what is perhaps worse, without faith in her own deeper self?

Ah, Deronda was more right than he knew when he shudderingly realized that her salvation was a much more difficult task than that of Mirah. The development of conscience is a noble ideal; the development of high womanly self-reliance is no whit less nobler, and George Eliot, beyond many others, realized that truth, expressed it in her writings, and exemplified it in her life. R. H. K.

THE most exquisite poem in Tennyson's latest book is generally admitted to be 'Crossing the Bar,' in which the poet anticipates the moment 'when that which drew from out the boundless deep' shall 'turn again home,'—when his soul shall go out upon the tide at the instant it changes from flood to ebb, and is still 'too full for sound or foam.' The lines have been universally admired, I say, yet I have seen a pamphlet lately in which a scholarly physician has picked the thing to pieces with considerable ingenuity, showing it to be a very ordinary performance after all. As I read on, I wondered how I could ever have seen any beauty in lines so trite, so sing-songy, so unworthy of the Laureate. But when I turned from the little pamphlet, with its logical demonstration and analysis and its fragmentary quotations, and re-read the poem itself—I liked it better than before! And in truth the clever author, wielded his literary scalpel with such deft and deadly purpose, was engaged in quite as gracious a task as the wife of the Rev. Joseph Cook of Boston, who has 'edited' the poem in order to adapt it to her favorite hymn-tune.—*The Critic*.

EDMUND GOSSE, writing in the *St. James Gazette*, says of Tolstoi's latest book, "The Kreutzer Sonata," that it is one the reader lays aside with a feeling of exasperation, that its general effect is "irritating, disturbing, unwholesome," and that the work despite some brilliant passages, is one which no sane man should have published.

Church Door Pulpit.

THE WESTERN CONFERENCE, ITS WORK AND MISSION.

Read by Mrs. S. C. L. Jones, at the Western Unitarian Conference at All Souls Church, Chicago, May 8th, 1890.

In the spring of 1820, the first Unitarian Association in America was formed, "The Berry Street Conference of Ministers." It was purely a Conference, a Conference for religious quickening, exchange of opinions, more intimate acquaintance and relation—a *talk-ing* Conference, and it has no doubt been a factor in the growth of Unitarianism in its vicinity, for you cannot electrify a few without in some degree animating the whole,—but it was a limited organization, only indirectly could laymen and laywomen feel the force of its helpfulness. Therefore, very naturally, five years later, when Unitarianism had developed and strengthened until it felt the need of using its vigor in still larger growth and usefulness, felt the need of the co-operation, advice, financial and moral strength and support of the laity, during "Anniversary Week," when the pilgrims from the region round about had gathered in this American Unitarian Jerusalem, a meeting was called to form an association for co-operation and general usefulness. A constitution was adopted, officers chosen and the "American Unitarian Association" became a verity. During the first year they raised \$1,300, published a few tracts, sent a solitary scout into western Pennsylvania and Ohio, and did some missionary work in Boston. Who can say how much to this movement does Boston to-day owe the existence of its thirty Unitarian churches and how much to it is due also the quickening of the Unitarian movement throughout the West that seems to have followed.

And what was there in the West at that date? The little church at Northumberland, Pa., founded by Dr. Priestley, who had, as you all know, been driven from England for his scientific investigation and religious heresies—twin sisters—and the church at Meadville, Pa., then just struggling into existence, and a few isolated Liberals who were too hardly pressed in subduing forests, fighting malaria and making homes to do anything for their own views of the trinity, vicarious atonement, etc., save in fireside controversies with a neighbor over the Bible.

The association was full of missionary zeal, aggressive earnestness and a spirit of active co-operation; as a result twenty-seven years later there came another call for another Unitarian Convention. The Unitarian movement in the West had now grown strong enough to take up its work and begin an earnest aggressive life of its own, not in the least antagonistic to that of the East yet not a duplicate of that—for this newer civilization had peculiarities of its own, produced partly by its surroundings, partly by the class of people who were drawn hither. It must be admitted that while the West is only the East transferred to another locality, still there is an inherent quality that sends these people West while other members of the family tarry in the old home "holding fast to the things that remain." It is the restless activity, the propulsive element that impels men and women to new ways, new homes, new habits, new thoughts, new life. In this breaking away from the old and beginning life afresh, naturally there is a tendency to start with a certain adaptability to the newer thought, the later science and the more complex needs of the times, beside amid these entirely fresh surroundings, free from sacred memories, with no centripetal force of habit tending toward any one place of worship, unless carried there by deep conviction, by an earnestness of purpose, a family are liable to be led into the church with the strongest social attractions awaiting them. It is not to the lack of religious interest and consecrated earnestness in the churches of this "Wild West," that we should look

for the cause of this indifference, but to the complacent routine life in the Eastern churches which so fail to indoctrinate their own young with the great truths they stand for and to infuse into their own children an enthusiasm and devotion to conviction which draws the soul toward that church which stands for the divine verities of its faith as the needle is drawn with unerring certainty to the pole star.

And what was the situation of the West at this time? Meadville had with wise forethought, eight years before, started its school of prophets and had already sent men North, South, East and West, who were carrying the missionary spirit with them into new fields. The churches at Louisville, Ky., and Buffalo, N. Y., were making themselves felt. St. Louis had grown strong and helpful in its eighteen years of active life, and twelve years earlier started its mission school. In Chicago the sixteen-years-old church was flourishing hopefully, and the next year had to enlarge its building, the society having nearly doubled in three years. A. H. Conant had read his tract and was hard at work with a missionary zeal that was all alert and consecrating, whether in pulpit, garden, soap-making or church building. To him all life was sacred that was helpful and he has left a lasting impression on the life of to-day, and the future, of the sturdy little church at Geneva and its adherents wherever they may wander. Of his broad-cast sowing too, one runs across the rare fruition every now and then. Coddling was hard at work occupying pulpit or a "stump," as the case called for, ever on the side of freedom, whether in religion or politics. There were wide-awake organizations at Rockford and Quincy, Ills., which still hold their own heroically. Detroit, Mich., had been strongly established two years earlier. There had been movements started at Cannelton, Ind., Burlington, Iowa, Nashville, Tenn., Pittsburgh, Pa., and Wheeling, Va., but never developed into church life; Owensboro, Ky., and Marietta, O., were represented at the conference by citizens, there was no church then at either. Antioch College had been started and that year called Horace Mann to its presidency. Our prairies were not threaded by railroads then, as now, and so the delegates went rocking over rough roads in the old fashioned leather spring stage-coach to the nearest navigable river running in the right direction, and a goodly company it was too, making up in enthusiasm what is lacked in numbers. The clans gathered from Buffalo, N. Y., Meadville and Pittsburgh, Pa., Marietta and Cincinnati, O., Detroit, Mich., Chicago, Quincy and Geneva, Ills., Cannelton, Ind., St. Louis, Mo., Louisville and Owensboro, Ky. and Wheeling, Va. The A. U. A. was represented by its president and two directors, and we can readily understand with what intense interest and anxiety the friends at various points throughout the South and West awaited tidings of this meeting, and how their hearts within them burned to bear testimony to its need and to feel its quickening power, how rejoiced they were too at its signs of manifest destiny. Responses to the call poured in from all quarters. John W. Cory writes in the interest of the *Christian Inquirer*, N. Y., requesting that full proceedings be sent daily, asking also that subscriptions be solicited and a Western editor appointed, adding the hope that the meeting "may infuse a life into the Liberal Christianity of the West that may revivify the Unitarianism of Boston and vicinage."

Rev. J. M. Windsor, a graduate of the M. T. S., writes from Rockford, Ill.: "I hope the plan suggested in *The Christian Inquirer* of an itinerant bishop, and a service book for destitute societies, and those little gatherings of Liberal Christians which are so common in the West, will be well considered, for it strikes me as an excellent plan." Charles M. Taggart, another Meadville graduate, writes

from Nashville, Tenn.—“For efficient action we need organic life—not a built and finished form—but a free and growing organism, to protect and promote an ever-deepening, grateful worship and an ever-widening moral virtue.” * * I trust that our friends will build for themselves and agree to stand on no narrower platform than true unity of spirit.”

The next southern word comes from Rev. Theodore Clapp, of New Orleans, a man of the deepest consecration, who won the gratitude of the fever-stricken city, where he remained not only with his own flock but to care for the multitude whose pastors had fled in dismay. It sounds strangely to us now, but he wrote “Liberal Christianity could be easily diffused all over the Mississippi Valley if laborers enough would enter the field free from the follies of abolitionism.” Dr. Bartol responds: “I thank you for the wide-open-door hospitality inviting me to Cincinnati.” * * But the truth is though the door is open there to let me in, the door is not open here to let me out.” He was too busy. Rev. Calvin Lincoln writes: “O that I could by any possibility be with you. My heart leaps at the very thought.” It was an active, forward looking meeting. A constitution was adopted:

Name.—Annual Conference of Western Unitarian Churches.

Constituency.—All Western Unitarian Churches, unless a desire to the contrary be expressed, and any other churches desiring to co-operate with it in the objects for which it is formed and who send delegates for this purpose.

Objects.—1. Promotion of the Christian spirit in the churches and the increase of vital, practical religion. 2. The diffusion of gospel truth and the accomplishment of such works of Christian benevolence as may be agreed upon. 3. The support of domestic or home missionaries, the publication of tracts, the distribution of religious books, the promotion of theological education and extending aid to such societies as may need it.”

The next annual report shows that the Conference had put two missionaries in the field that year and raised \$1,194.22. The following year it raised and expended in aid to churches \$1,108, of which \$250 was sent to Ireland, \$74 to Canada, \$110 to a German Evangelical society in Chicago to help it through a pinch; for work among the Oneida Indians, \$100; distribution of denominational literature, \$474.15; to the Meadville Theological School, \$250, and for salaries of missionaries, \$1,456, making an aggregate for these two first years of \$4,582.37.

I wish I had time to tarry by the way and tell you of the workings of each annual meeting, of the strong things said and the brave things determined upon, of some of the statements of belief set forth in this “rash” assembly, for its actions have been thus characterized from the first by the very timid, and there have always been those of us who demanded “a statement of belief”—“a little creedlet”—and such statements have come among us from time to time, sometimes endorsed by the Conference and sometimes only by individuals. In the former case they have always been followed by a protestant resolution even more fully endorsed that “this statement is not authoritative, or a declaration of Unitarian faith.” Some of these statements sound very orthodox in our ears, and would, I think, hardly pass in a Methodist Conference without at least some “mental reservations” to-day—for instance, in '53, that “we regard the miracles of the New Testament as facts on which the gospels are based.”

The Conference of '56 closed jubilant over the year's work, and the promise of the future, though it was trying times, and the very air was prophetic of an impending crisis; the “wise ones” warded off as far as possible, any overt expression, though resolutions were passed condemning the Sumner and Kansas outrages. But a year later, at Alton, just on the border-land, and consecrated by the blood of Elijah Lovejoy, after the Dred Scot decision, the Conference met with every appearance of hope and joy. But at the very outset it had to face the fact that—

“Man is more than Constitutions; better rot beneath the sod,
Than be true to Church and State while we are doubly false to God!”

Northern politicians had so long followed the peace-at-any-price policy, and the churches had followed the same course, that it had become an almost an assured thing, that slavery must never be broached, save in subdued apologetic tones. But the hour had come when the Conference must recognize that

“Before man made us citizens, great Nature made us men,”

and that he alone “is true to God who's true to man.” M. D. Conway, southern born, presented his uncompromising anti-slavery resolution. It was a brave protest in the face of danger, against an evil which had power, position and money. It was bringing down, not only the indignation of the South and splitting churches there, but also the sneer of many Northern Unitarians who characterized it as an unnecessary, unwise and much to be regretted agitation. “Mr. Conway insisted that the ministry everywhere lift up its voice in the interest of God and humanity.” One can hardly realize to-day that there could have been but one mind on the subject, but there were those who cried “peace, peace, and there was no peace.” The discussion was intense. Resolutions, amendments, counter-resolutions, and even accusations of having come “bottled for the occasion,” were made, and it was finally, after a day and half of intense strain, given to a committee of five to report upon. The committee reported that Mr. Conway had withdrawn his resolutions, that they found but one mind in the entire body “that slavery is an evil, doomed by God to pass away through the influence of the teachings of Jesus of the Fatherhood of God and brotherhood of man, of obedience to the divine injunction ‘to do unto others’—all others—as ‘we would have them do unto us.’” That the Conference has no power to “prescribe any course of action for the societies.” Dr. Eliot stated that before the vote was taken he wished to say that he had frequently borne his testimony against slavery, that not as a pro-slavery man, but because he felt that “the Conference would be traveling out of its sphere;” in accepting this report he asked that the secretary be requested to erase his name from the list of delegates and his prominent men present followed him; his colleague C. A. Staples, remaining however, and thus the Conference lost the Church of the Messiah, St. Louis, its largest supporter.

Of these five years, Rev. C. A. Staples, in his report as secretary in 1866,—nine years later—speaks as “years of growing interest and activity. Our annual meetings were attended by large delegations; our churches contributed liberally for the missionary and other work of the Conference, new and important societies were formed, churches erected, missionaries employed for destitute fields, Meadville and Antioch strengthened, valuable religious literature distributed. Upwards of \$25,000 were raised for religious and educational purposes.” But he adds “We had to show our colors, and give our influence unmistakably for Freedom and Right. Much of the old fervor and pleasantness of our meetings was destroyed. Still it was a valuable experience and showed the kind of material we were made of.”

At the opening of the second decade of Conference life the question of slavery had become a conflict between contending armies. Deeds, not words, were demanded. The call was for men, not resolutions. The Conference met yearly, but of the twenty-nine ministers, sixteen had left for “the front,” some as soldiers, some as chaplains, one as captain, raising his own company, and of those remaining at their posts, all worked largely for the Sanitary Commission and Soldiers' Aid Societies. The ten years following the war were years of active, aggressive work. The cause of Truth and Righteousness had not been neglected, and so, when the strain of war was re-

moved, the Conference gave full vent to its pent up denominational enthusiasm. Meadville had continued sending out its graduates. Unitarians had mingled freely with all denominations in the Sanitary Commission, and a growth of more fraternal relations followed. During 1864 and '65 there was an accession of twenty-one ministers, seventeen new societies, and four old ones resuscitated, seven churches built, fifteen missionary stations established. Of the following seven years Rev. T. B. Forbush in his “Story of Unitarianism in the West,” says:

“The Conference was rapidly increasing, and seemed full of promise for the future. But just here a mistake was made which cost us dear. In Oct., 1867, the Secretary of the A. U. A. came to the session of the Conference in Chicago with a proposition that the Conference turn its funds and its missionary work into the hands of the Association, and give up all attempt at independent active operations, accepting the position of a debating society. This arrangement, though opposed by some of the oldest and wisest members of the Conference, was consummated in Oct., 1869. The result was soon obvious. Both churches and ministers lost interest in a work over which they had no control, and in a Conference which could do nothing but talk. The establishment of new churches suddenly ceased; 1868 and 1869 saw eighteen established; 1870, a year equally propitious in every way, saw none. Only six were founded in the next six years. Some of our prominent ministers, notably the man who had been for years our trusted and efficient secretary, thought there was no longer any reason for continuing our organization, and that we ought to disband. So strong was this feeling that it was impossible to obtain a meeting in 1871, and when a meeting was almost forced at Meadville, in 1872, none of the officers of the Conference and only twelve ministers were present. It seemed like the grave of great expectations, and the question whether it was worth while to try to vex the ghost by a resurrection was very seriously discussed. But there were four or five young men who did not believe in dying without at least one last struggle. So they resolved that the Western Conference should live.”

“When I first knew the Western Conference it was very orthodoxly Unitarian. Theodore Parker was its black heart, and good old Dr. Stebbins was its radical. The doctrine of the resurrection of the body was taught by one of the Meadville professors, who called himself, however, a Christian. We have been drifting away from the old positions. We have been hospitable to new ideas. We have adopted a platform so broad in its simple Theism that some think it nebulous and indefinite. We are so hospitable in our fellowship that we are called loose. But the experience of the last decade teaches us that there is little danger in the freedom of our fellowship so long as we stand solidly for character and religion. We care for the sincere, earnest spirit more than for doctrinal statements. We recognize that the unities of religion are larger than the diversities of theology. And while we mean to fly our own flag in our own way, we welcome all who wish to do battle for God and right, without insisting that they adopt our tactics or wear our regulation jacket. This may not conduce to regimental strength, but it brings many recruits out of the hiding places of individualism whom no drill-sergeant would ever find.”

There is no question but that when the Conference, in a spasm of filial affection, returned to patriarchal government it made the most disastrous mistake of its existence. Geographical lines cannot be ignored, particularly when so marked. It would be as easy to run our denominational work in New England from London as to carry on our Conference work from Boston. There is the widest difference of problems, perplexities and methods, though we are all working to the same end. We of the Western Unitarian Conference, you know, tried at first to extend our jurisdiction to the Pacific coast, but it was a mistake, as we ourselves discovered. There should be at least three Headquarters for Unitarianism in the United States. One where it now is, one in Chicago and one on the Pacific Coast, and each one of these headquarters would be the stronger for the other two, all united in a national organization, and all working in perfect harmony and accord.

Although the Conference had been growing steadily and its constituency trained from the first to give, not as a duty to be done, but as a duty to do, to keep doing, generously, heartily, hopefully—still there is something so phenomenal in the remarkable vigor mani-

festing in 1868 and '69, that we turn to look at it in the light of history. The war had closed, soldiers returned and settled down to life's work. The deep depression and uncertainty attending the struggle was over, the horrors of war were fading, hopes for the future were budding. Everywhere people now felt the most unbounded faith in the government. Greenbacks were becoming as safe as gold and the money market easy. Business was being pushed, buildings erected, factories started. The rebound was universally felt, and nowhere more strongly than here in the West. The patriotic enthusiasm engendered during the conflict, now that the right had triumphed, naturally turned into religious and educational channels. There had been a large culture in this conflict for freedom, people had been taught by it that humanity are one, irrespective of color or clime. Unitarianism had become better known for what it really is, by its labors in the sanitary commission; moreover the truly “free country”—just freed, called for more freedom in thought, expression and deed both in religion and politics. Then too we had, both before and after the war, men full of missionary zeal who believed their parish was not only the little circle who were within possible distance of the church building, but it was the whole outlying country. Our Conferences always echoed with the cry, “The harvest truly is great, but the laborers are few,” and every minister returned to his own, feeling that he had received a call to preach the gospel unto all men, and thus to many ministers parishes had not even “state lines.” Mason, Newell, Conant, Codding, Whitney, N. A. Staples, and after him C. A. Staples, did a better work, a truer, more lasting work for their own societies because of the missionary ardor which they put into “the field.” It kept their influence in their own parishes a running stream of clear unselfish love, purifying the hearts, quickening the generosity, and sanctifying the lives of themselves and their people—not a banked pool of stagnant water. As soon as a minister begins to build a church where he is going to concentrate his whole energy, and naturally that of his people, he also begins to build his sepulchre and theirs, and it takes a miracle to roll away the stone and infuse life into those inanimate bodies. Talk of “burnt districts” as you will, they are comparatively a hopeful element in contrast to a solid, damp, dark church with its stale, pent-up atmosphere, and its echoes sounding amid groined arches as though discontented spirits were trying to murmur their warning and dissent. From the ashes of one may rise, Phoenix-like, new life, fresh courage, strong hope and energy; but in the hopeless cold hardness of the other there is no life-engendering warmth, no fructifying fertilization.

This missionary enthusiasm was contagious. Ministers became infected at these live conferences, where money was continually demanded, and they had to go back to their people with the story of the need, of the work to do and their relation to it. They returned with hearts at white heat warming the pews into generosity, and church contributions were large—for instance—the church at Milwaukee, in 1866, gave \$350 for general Conference work, and Unity Church, Chicago, though then young and struggling \$550, and others in proportion. Missionaries were placed here and there at what were deemed good points, and the settled ministers helped guide the work with labors of love, encouragement and advice. Students in the theological schools went through their course with brains teeming and hearts burning for the work. But it was often a disappointment when they found it meant very, very hard work, small pay, a long distance from fountains of sympathy, requiring patience, persistency, wisdom, energy and the most unbounded faith; no end of prayer, thought, care, courage, for the

work required more than an ordinary laborer and therefore only the brave remained. But to the brave there were glorious results, and in all this struggle what a joy and strength were these annual Conference sessions to the hard-worked, half-discouraged minister. Here he could refresh his soul and renew his hope. These meetings were a delight to look forward to, a benediction at the time and a blessed influence left on memory. Who can ever estimate the importance and strength of the work of these years? It would be too much like estimating the value of the sun's rays. And alas! who can estimate the magnitude of the mistake when the Western Unitarian Conference shirked its personal responsibility, settling back into indolent ease, turning the interest and care of its growing family over to their good grandmother, who though wise and generous, did not, could not understand this brood reared so far from the home nest and so permeated with the new life, the fresh, the local perplexities and strange environments.

From the report of Rev. S. S. Hunting, Western secretary of the A. U. A., in 1872, at "the forced Conference," at Meadville, it was quite evident that he felt the embarrassment of working for an organization at such long range, suggesting that the W. U. C. again take charge of its own work and raise the money largely in the West therefor. Mr. Forbush proposed that the amount to be given the West be put into the hands of western men for expenditure. The secretary of the A. U. A. replied that that organization would not be willing to put its money into other hands, but that both East and West should join hands heartily in what is best, and his reply was made official a year later, when it was also decided that "owing to the crippled condition of the treasury of the A. U. A. the Western secretary confine his labors to large centers and open no new fields," and thus waned the missionary zeal of the West.

The 21st Annual Conference was another epoch-marking meeting. The essays were strong, the business sessions sharp and decisive. The resolutions resolute. A cordial greeting was sent the A. U. A. on its fiftieth anniversary and a hearty recognition of its earnest and efficient aid in furthering the interests of Liberal Christianity throughout the land. To the Free Religious Association, hearty sympathy with its endeavors to promote truth and religious liberty. A resolution deprecating the action of the A. U. A. in limiting the fellowship of the Unitarian body, by practically defining the word "Christianity" so as to make it a dogmatic shibboleth instead of a symbol of righteousness. Another, protesting against the erasure of names from the accredited list of Unitarian ministers until—

1. The minister himself shall request it.
2. Or have left the profession.
3. Or joined some other sect which denies us fellowship.
4. Or is adjudged guilty of immorality.

Also "Resolved, That the Western Unitarian Conference condition its fellowship on no dogmatic tests, but welcome all thereto who desire to work with it in advancing the kingdom of God." After a protracted business meeting, Mr. Jones accepted the secretaryship—to give one-fourth of his time to the work, the Conference to be responsible for salary and expenses, saying, he "fully realized the uncertainty of the payments, but there was a principle at stake—not a question of dollars and cents, but the right thing to do, and the right way to do it. The Conference must no longer weaken itself by shifting its responsibilities."

He soon found that so insidious had been the apathy of dependence that the laity had become indifferent to their duty of responding, the clergy shrunk from its duty of demanding; but the West must be aroused from its lethargy, and so, while the treasury was often empty, the secretary kept his appointments, using his own funds,

when he had any, and when he had not selling his watch, pawning his wife's, or borrowing from the children's penny savings bank—but, *go he would when and where an appointment had been announced.* The conference however always settled in full at the end of the year, but it was no small perplexity to the secretary that it was at the end. Still year by year there was a more general awakening. State conferences grew stronger and more numerous, the Western conference braver and more alert, and the A. U. A. naturally began to feel more respect for its offspring, electing Mr. Jones a member of its board of directors, a position he held until 1884, when on motion of Mr. Herford, Mr. Jones' name was dropped for that of Mr. Sunderland as the newly elected secretary of the Western Unitarian Conference. Mr. Jones heartily endorsed this because he believed then as he does still—that by all the laws of courtesy and of equity the Western Unitarian Conference should be officially represented on the Board of American Unitarian Association, and that the interests of the two bodies are identical and should be indissoluble. In '82 the Conference became an incorporate body and after a conflict of opinions it was decided that "The particular business and object of the Western Unitarian Conference shall be the transaction of business pertaining to the general interests of the societies connected with the Conference." And on motion of Rev. J. T. Sunderland, the directors were instructed to "execute a seal for the Conference with the words 'Freedom, Fellowship and Character in Religion' engraved upon it as a Conference motto." In this way this "ethical basis" became the banner words of the Conference.

Two years later ('84) Mr. Jones resigned his stewardship with these closing words—"I now give back to you the great trust and privilege you handed me nine years ago. This work seems to me more attractive, more important, more full of immeasurable possibilities than ever before." The Conference had grown stronger, more active, more helpful, more interested in its constituency and in its financial relations—paying as it went. It continued to hold decided differences of opinion, but the striking contrasts only made more harmonious the whole. Beneath all apparent discord there was unity of purpose, a fraternity of interests, a holy self-forgetfulness, forgetfulness of aught but our universal brotherhood and the great work to be done. However sharply at times we might discuss "mint, anise and cummin," in the end we never forgot "the weightier matters of the law, judgment, mercy and faith" and this not only in the Conference room, but it was carried to the very outer circle. The heart throbs, the generous impulses, the consecrated earnestness, the spirit of love and universal fellowship generated at these meetings was carried in great waves of active interest and devout living throughout the land—

"For mankind are one in spirit and an instinct bears along,
Round the earth's electric circle, the swift
flash of right or wrong."

The secretary came to the Conference of '85 with a doleful report of the irreligious tendency of Western Unitarianism. The churches were "without a Christian basis," "the homes lacking in domestic worship" and the Conference fences all removed. There was nothing to prevent any one from basking in the glow of our fellowship. In this demoralized condition he would fain have us go, like improvident children, to the old home, rest and settle down upon the bounty and guidance of the A. U. A. But the Conference did not believe in again shirking its responsibilities, to allow its secretary to transact business for the A. U. A. in the West, the A. U. A. paying for the same—thus putting itself in financial as well as fraternal relations with the parent body.

The secretary's report brought on a strong discussion when the time came for the election of officers. Mr. Jones, while he personally liked Mr. Sunderland, admired his energy, objected strongly to his reelection, because he felt that it would be unjust to the people who were so misunderstood. He had always found such an earnest response to the noblest word he had to say, so much sympathy with the truest and best in life, such anxiety to so discipline and rear the little ones in the homes, that the very best, truest, noblest in them might be evoked, that they might be spared the stultifying influence of old forms and dogmas and grow to the perfection that flowers in honest manhood and true womanhood. Mr. Blake demanded Mr. Sunderland's definition of Christianity, which was vague, whereupon Mr. Blake asked, "Would you call Marcus Aurelius a Christian?" After a little reflection, he replied, "Yes." "If your definition of Christianity is broad enough to include that pagan persecutor of Christians, I am satisfied," exclaimed Mr. Blake, "and I insist upon your reelection." Mr. Gannett also insisted upon his reelection, though he "believed him a reactionary man," but he "believed him larger than his theology and the Conference larger than the secretary," and he was reelected. During the whole controversy the most perfect courtesy was maintained. What might have seemed otherwise a little harsh was said with so much tenderness and regret that it caused tears, not frowns. The Conference would recognize no distinctions. Its doors were open to all who were striving for a noble life, be it the most creed-bound soul on earth, or the most creedless, Gentile or Jew, bond or free. It would keep itself in the receptive attitude that accepted truth from all, whether Christian or Pagan, living or dead. But it was a sad occasion, from which we went to our homes in sorrow, for we could not close our eyes to the fact that the days of misinterpretation and misunderstanding had come upon us. The year following was one of anxiety, perplexity—aye, torture.

In the face of the secretary's reiterated statement, "Gentlemen, if this issue comes into the Conference it must come through you, I wish to avoid it," "The Issue in the West" was prepared, printed and mailed, on the eve of the next annual meeting. The nation was not more shocked by the firing on Sumter than were the Unitarians of the West by this bomb.

The first meeting of the Conference was the ministers' meeting, to which the delegates were also invited. Mr. Utter brought the pamphlet before the meeting in a strong, manly plea for the fullest fellowship. After him came Mr. Gannett. Holding up the pamphlet in his left hand and pointing with his index finger to the questions, he said, "Is Western Unitarianism ready to give up its Christian character? No, I say emphatically, No; it is not ready to give up Christianity. Is it ready to give up its Theistic character? Again, 'No, most emphatically, No, it is not ready to give up Theism. These are not the questions at issue, they are misleading. Is the Western Unitarian Conference ready to expel from its ranks all who do not call themselves 'Christians' or 'Theists.' No, decidedly No, it is not ready to do this. Am I ready to accept Christianity? As Christianity—Yes—as a shibboleth, 'No! Am I ready to accept Theism? As Theism, Yes; as an exclusion of others, No.' Then he gave a short, earnest talk on brotherly love and open fellowship.

Mr. Jones followed, saying, "There was not the least reason to doubt either the Theism or the Christianity of the ministers or churches of the Western Unitarian Conference, nor was there ever a time when there was more love, more believing, or more worship among us than to-day," and he was proud that the Conference years ago gave up its dogmatic tests and had

"been content with a faith too large for any fencing in, or out." Turning to the secretary, he added, "This is not an issue, as you know, between Christianity and infidelity. It is to exclude one or two ministers from among us, and I have no respect for a Christianity that excludes either the most radical or the most conservative." The matter was fairly launched upon us. There was nothing to do but meet it bravely. Resolutions and amendments were piled upon us. It took up most of the time and attention of the Conference. The feeling grew intense but not unkind, and when the time came for voting, resolution after resolution went down, until it came to Mr. Gannett's, "That the Western Unitarian Conference condition its fellowship on no dogmatic tests but welcome all who wish to join it to help establish Truth, Righteousness and Love in the world." Mr. Gannett's next resolution, looking toward a statement of belief to be prepared by a committee, was lost. It was late, the church growing grey, and we started for the door, many of us, I suspect, with just a natural tinge of triumph in our hearts, for we had been hard pushed those last twelve months, when we were arrested by the voice of the author of the resolution that was to become so noted, saying, "come forward a moment, friends," and there, in the gathering gloom, we stood silent, while he offered the tenderest, the most devout prayer, and said, "Amen," amid the sobs of his listeners. We left in humility, tenderness, pity. Would almost have been glad had we been defeated. It was the most beautiful reply to "Why pray," that could be made. The prayer was answered then and there, and the remembrance of those last few minutes, with their uplifting, purifying, ennobling influence, has helped us through some of the strain, some of the torture to which we have since been subjected.

Since then the Conference has gone steadily on. It has been a hard struggle, not so much in a financial way, though that has been perplexing enough to wear out a less courageous constituency, but the misrepresentations, the estrangements of those dear to us, the withdrawal of confidence and fellowship of those for whose regard we do care deeply, very deeply. It was the old story of '56 over again, history repeating itself in a new form, and I requote the words of Mr. Staples concerning the outcome of that conflict. "Our annual meetings were attended by large delegations, our churches contributed liberally for missionary and other work of the Conference. * * But we had to show our colors and give our influence unmistakably for Freedom and Right. Much of the old fervor and pleasantness of our meetings was destroyed. * Still it was a valuable experience and showed the kind of material we were made of." And we are arising from this trial as we did from that, to do a larger, broader, richer, better work than before, because we have been true to ourselves, true to the humanity we want to help, true to the religion we profess and very true to the Christianity of Jesus as interpreted by the noblest and most thoughtful minds. Emerson says "The broad ethics of Jesus were quickly narrowed to village theologies." We have no use for "village theologies," but we have no end of use for "the broad ethics." There are two distinct classes of Unitarians to-day and the line is not so much a theological or thought line or a geographical line as it is one of attitude. One may represent the very latest phase of Unitarianism, but it has crystallized into an *ism*, and while it may have growth it will be a hampered growth, hampered by definitions and denominational lines. The other represents the fearless, onward-looking search for Truth and is the continuance of the Unitarian movement. It may be very crude, it may be very antiquated in its theology, still it stands erect, face to the front, is receptive, reflective, untrammelled by

forms or precedents, open and grateful for the latest truth that presents itself, not much concerned about names, no nor consistency even, "For men in earnest have no time to waste in patching fig-leaves for the naked truth;" but ever ready with the helping hand and open heart, not only to give of itself, but to accept of others. To hear the agnostic, listen to the spiritualist, give ear to the materialist, love them all so far as they are striving for the Truth and holier living, holding ever open to them the door of our religious fellowship. From such the genuine Unitarian minister of to-day gets much encouragement and inspiration for his work. People are not carried into these attitudes from indifference, but from a deep desire to know more of the great verities that the universe represents, and if in their blindness some of them only touch a leg of the elephant, can we be quite sure that we too may not be blind men holding on to the trunk? We may recognize that all truth is not given into the hands of any one people or sect;

Great truths are the portions of the soul of man;
Great souls are portions of Eternity;
Each-drop of blood that e'er through true heart ran
With lofty message, ran for thee and me."

This attitude is not peculiarly a Western one, no, nor is it confined to either Unitarianism or America. Witness the exodus from orthodoxy, and read our English Unitarian papers. This Unitarian movement, like every other religious movement, cares more for the spirit than the form. It is not so much interested in building monumental churches as it is in infusing the right spirit into the minds and hearts of the people. The really alive Unitarian church is so earnestly at work building character that it has little time or money for petty cathedrals and denominational glorification.

And what relation has the Conference to this movement? It should be, as it has ever been, a conservator and quickener of its forces. Here we should come for consultation, for exchange of views and experience, for religious quickening, for hearty co-operation, to bring our own needs and ascertain the wants of others, what they are doing and how they are doing it; to study the physical, religious, social and intellectual geography of our territory. Here the older and the successful ministers should come, to give to those who are just beginning to wrestle with the problems they are learning how to solve, the benefit of their experience. Here the younger men should come to give of their enthusiastic hope and buoyant expectancy. Here the delegates from the churches should come, not only for their own regeneration, but to make the acquaintance of the isolated, learn their needs and perplexities and out of their own fuller church life pay into the lives of the less favored. Here the solitary Unitarian of all people should come to learn that he is only one of a large and growing family, that the problems he is wrestling with in solitude we are trying to solve, as a school. He needs the help of comparing experiences, of hand-in-hand and eye-to-eye sympathy, of the ennobling influence of lending a hand in the general work; of realizing that there is a community of interest, a circle of influence, of which he is intimately a part, and to which he owes allegiance; that there is a warm fellowship awaiting him, not only ready to extend the helping hand, but to accept the helping hand from him. Oh, lonely friend, the Conference wants you, yearns for you, needs you. COME. And here we should all come to learn the lesson of the true and growing meaning of the word Unitarian, for more and more will it become a synonym for true unity of spirit—oneness of mankind, unity of the universe—in contradistinction to anti-trinitarianism.

What of its future? That future lies with you, you the younger men and women who are just coming into this work. We who have borne, and are

bearing the burden and pain of this struggle, as our parents did the former conflict, will soon yield to you the trust we have tried so faithfully to keep and *beware how you dare trifle with that trust.* But don't I beg of you lay up any flattering hopes that we have settled all perplexing problems for you. I assure you that—

"New occasions teach new duties; Time makes ancient good uncouth;
They must upward still and onward, who would keep abreast of Truth;
Lo, before us gleam her camp-fires! We ourselves must pilgrims be,
Launch our Mayflower, and steer boldly through the desperate winter sea
Nor attempt the future's portal with the past's blood rusted key."

And to these problems, perplexities and labor I would welcome you, you the younger men and women of the West. I welcome you to toil, to worry, to sleepless nights, throbbing brains and aching hearts; to misunderstandings, misinterpretations, misrepresentations, Aye! perhaps sometimes a little malice, but I welcome you with all my heart, for in it you will find the sources of peace and growth. Once you taste the great joy of this open fellowship, the enkindling love of this universal brotherhood, the fascination that it holds will grow upon you until it becomes a part of your very life. Then accept the trust this Conference holds for you, accept it in a spirit of humility and consecration. Give to it of your very best, noblest, warmest, truest and it shall yield you increase an hundred fold, though it leave you lined with pain marks and your heart touched to the quick with the agony of it—still

"Enthusiasm 's the best thing I repeat;
Only we can't command it, fire and life
Are all, dead matters nothing, we agree;
And be it a mad dream or God's very breath,
The fact 's the same—belief's fire once in us,
Makes all else mere stuff to show itself."

Notes from the Field.

Rocky Mountain Unitarian Conference.—The first annual session of this Conference was held in Unity Church, Denver, Col., on Saturday and Sunday, May 17th and 18th. Delegates were present from Denver, Greeley, Boulder, Colorado Springs, Longmont, Sunshine and Black Hawk. At the opening session on Saturday afternoon encouraging reports were received from the Unitarian Societies of Denver, Greeley and Boulder, and the new movements in Colorado Springs, Satana and Harris Park. Addresses on "Our Missionary Opportunity" were made by Rev. T. B. Forbush, of Chicago, and Rev. E. Powell, of Topeka. The following officers were elected: President, Samuel A. Eliot; Vice-Presidents, Ivers Phillips, D. D. Belden; Secretary, C. E. Montague; Treasurer, H. T. Selleck. It is noteworthy that the President, Secretary and Treasurer are all under thirty years of age. The following resolutions were unanimously adopted:

First—That this Conference welcomes to its fellowship all Churches and individuals who are in general sympathy with its purposes and ends.

Second—That we especially welcome the representatives of the Universalist faith, that we invite their cooperation in missionary work and in extending the influence of the truths we hold in common.

Third—That the Directors of this Conference represent to the Directors of the American Unitarian Association their desire to co-operate with the Association in missionary work in this section, and that they petition the Association to appoint and assist in maintaining a District Missionary for Colorado, Wyoming and Utah.

Fourth—That we commend to our scattered fellow-believers the formation of Sunday Schools and the inauguration of Lay Services—in incipient Churches, meeting in parlor or school house for moral and spiritual encouragement.

On Saturday evening a reception to visiting ministers and delegates was given in the Church parlors. It was largely attended and greatly enjoyed. On Sunday morning Rev. T. B. Forbush preached the Conference Sermon on the "Thought of God," and the evening there was a platform meeting with addresses on the "Influence of Liberal Religion," by Revs. T. B. Forbush, E. Powell, S. Lauer and S. A. Eliot and Prof. I. C. Dennett, of the State University, who made a very stirring speech. On Monday afternoon the Woman's Auxiliary Conference held a meeting in the Church parlors and listened to the reports of the Denver Auxiliary, the report of Mrs. H. A. McConnell, delegate to the Chicago Anniversaries and an address by Miss G. E. Watson on "Woman's Work." The subject was further discussed by the ministers and other members of the Conference. In the evening the Channing Club gave a dinner in honor of the visiting ministers at the St. James hotel.

About forty gentlemen sat down to table and enjoyed a social time and excellent speeches. All the meetings were well attended, interesting and successful, and the new organization starts under most favorable auspices.

Cincinnati, Ohio.—Resolutions adopted by a committee appointed by the members of Unity Church, Cincinnati, on the death of Rev. Judson Fisher, May 18th, 1890: *Whereas*, It has pleased our Heavenly Father to free the spirit of our beloved friend and former pastor, Judson Fisher, from his life on earth,—*Resolved*, That in his teachings we found clearness of thought, a strength of purpose, and a fearless expression of opinion that won our confidence and love. *Resolved*, That by his life, in our Church and in our homes, we were made strong in the belief of a noble manhood, and were led to higher aspirations by the same. *Resolved*, That his heroic self sacrifice in leaving his peaceful home—rest to endure the anxieties and hardships of bringing to life a liberal church in the heart of a large city, made possible the realization of our hopes for a Unity Church in Cincinnati. *Resolved*, That we tender his wife and sons our earnest sympathy in their sad bereavement, and are thankful that it has so much of blessing, in that it liberates their dear one from bodily pain. Sarah E. Owens, Amanda Frank, W. H. Bellows, Committee.

Davenport, Iowa.—A Davenport correspondent sends us the following: Rev. A. M. Judy is in Europe seeking needed rest and recreation. He is expected back in September in restored health, meanwhile his people are taking care of their own pulpit. They have had services now for three months conducted each Sunday by a different member of the congregation. Sunday-school has kept up very well. The teachers have met each week and taken turns in conducting the preparatory lessons. These meetings have been interesting and well attended. A record of earnest, self-helpful life is this, of which just to read makes us glad and grateful. The congregation and the pulpit should more and more bear each others burdens.

Buda, Ill.—Rev. and Mrs. Chester Covell have returned from the West after an absence of some months. Bro. Covell writes expressing his hearty satisfaction in the encouraging outcome of the recent Western Unitarian Anniversaries in Chicago. We welcome him home again and trust that arrangements can be made for him to take up the Illinois State work where he left it and carry it forward. He is well and is able to preach as ever, and the Illinois field with which he is so familiar should have the benefit of his wisdom and ability.

Alton, Ill.—We learn from a late Alton paper that the first annual concert given by the members of Unity Club was a great success, crowding the Unitarian Church to the gallery. This church was occupied on Friday evening, May 16th, by Rev. R. J. Robinson, who spoke on "One Solution of the Race Problem." A choir of colored singers rendered musical selections on the occasion of this address.

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The Home.

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Sun.—Live as on a mountain.
 Mon.—He who breaks the law is a runaway.
 Tues.—There is no nature which is inferior to art.
 Wed.—Be not ashamed to be helped.
 Thurs.—Reverence the gods, and help men.
 Fri.—I do my duty; other things trouble me not.
 Sat.—The soul is dyed by the thoughts.
 —*Marcus Aurelius.*

THE SEASONS.

Which would you rather be without,
 The winter, the summer, the autumn, the spring?
 Oh, do not leave either of them out,—
 Who ever heard of such a thing?

The spring is good before the summer;
 And then the autumn is a pleasant comer;
 Next is winter, with cold and rain,
 And then it begins all over again!

Violets, primroses,
 Big roses, slim roses,
 Tiger lilies, and hollyhocks bold;
 And soon comes the snow, the white flower of the cold!

Springs, summers, autumns, winters,
 Make up the years and their adventures;
 The tale is telling, and never is told!
 —*Selected.*

JESSIE'S SCISSORS.

It was Jessie's eighth birthday, and her mamma had given her a work-basket. It was made of sweet grass lined with blue satin, with dear little pockets for her spools, and cases for needles. But best of all, was a tiny pair of scissors in the shape of a stork. They were so cunning that Jessie wished to cut with them all day long, and when bedtime came, her mamma had to put the basket on the pillow beside her. Jessie closed her eyes, but still she thought about the scissors. All at once she heard a queer little voice close to her ear, which seemed to utter a sigh. "What is the matter?" said Jessie, looking at the work basket. She saw a funny little man on it. He looked something like the scissors. "What is the matter?" said Jessie.

"Oh, I am tired," said the queer voice. "I have had a hard life of it, and so many hard knocks that I never know what will happen to me next."

"Dear me," said Jessie. "You do look thin, to be sure. But what knocks have you had?"

"It is a long story," said the little man. "My first home was under the ground. For years and years I slept in the dark earth. I was only a lump of iron then, and I never dreamed of being anything else. But one day I heard loud thumps and voices. It seemed as if a door were opened into the earth. Soon a man with a heavy tool came near me. I clung fast to a great rock of iron, but it was of no use; I was knocked off, picked up with the lumps of iron, and put into a basket. We were carried away. I did not wish to go. I tried to speak, but I could not. I did not know where we were going, but I found out very soon. It was a place called a foundry and was filled with furnaces. Some one carried me near one of the fires. I felt the hot air, and tried to cry out, but no one heard me. Then I was thrown into the fiery bed. I shall never forget that day. I thought that surely this was the end of me. I was changed into a little stream of melted iron, and I tried to get out of the furnace. I ran down toward the bottom of the fire, where I found a hole just large enough to let me out of the furnace into a pan below, where there was more melted iron. Soon some men came and drew the pan out. They put the iron into long beds in the ground to cool. As I cooled, I grew hard again, harder than before. The next day I heard myself called a 'pig.' I did not like the name. Would you like it? They let me lie on the ground for some time. I hoped they had forgotten me; but no. These pigs must be made into steel, I heard a voice say one day, 'What next?' I thought, 'Shall I be put into the fire again?' I cannot bear it; but I did. The fire was hotter than before and when I came out I was beaten and rolled and cut until I did

not know what I was. I was carried to a shop where I saw many scissors and knives on the shelves. I was put into a box. It was close and dark, and I did not like it. One day a lady with a soft voice came into the shop and asked for a small pair of scissors. The man opened my box. 'So I am a pair of scissors,' I said to myself. The lady was your mamma. She brought me home and put me in your work-basket. So here I am, and I could be quite happy and easy in my mind if you knew I should always be well treated. But I have heard that little girls are very careless and often lose their things and leave them lying about on the grass. I am sure that one day out on the damp ground would give me such an attack of rheumatism that my joints would always be stiff afterward. Then I should be flung aside and neglected. That is what I fear."

"You have rheumatism?" laughed Jessie. "The dampness would make you rusty; that is what mamma said. But I suppose it would make your joints stiff. I promise you that I will take good care of you and keep you always, unless I should lose you."

"Thank you," said the sharp voice. "I feel easier now and I will go to bed again."

So saying the little man jumped down from his seat, and Jessie woke up to find that she had knocked her work-basket onto the floor.—*Lucy Wheelock in American Teacher.*

HOW CELLULOID IS MADE.

While everybody has heard of, or seen, or used celluloid, only a few know what it is composed of, or how it is made. The following is a description of the process carried on in a factory near Paris for the production of celluloid: A roll of paper is slowly unwound and at the same time saturated with a mixture of five parts of sulphuric acid and two parts of nitric acid, which falls upon the paper in a fine spray. This changes the cellulose of the paper into propylin gun cotton. The excess of the acid having been expelled by pressure, the paper is washed with plenty of water until all traces of the acid have been removed. It is then reduced to a pulp and passes to the bleaching trough. Most of the water having been got rid of by means of a strainer, the pulp is mixed with 20 to 40 per cent of its weight in camphor, and the mixture is thoroughly triturated under mill stones. The necessary coloring having been added in the form of powder, a second mixing and grinding follows. The finely divided pulp is then spread out in thin layers on slabs, and from twenty to twenty-five of these layers are placed in a hydraulic press, separated from one another by some sheets of thick blotting paper, and are subjected to a pressure of 150 atmospheres, until all traces of moisture have been got rid of. The matter is then passed between rollers heated to 140 and 150 degrees Fahrenheit, whence it issues in the form of elastic sheets.



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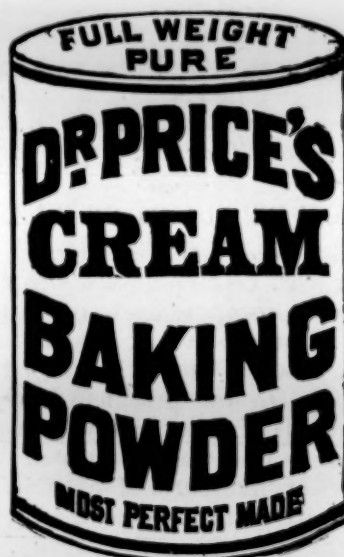
THIRD UNITARIAN CHURCH.—Corner Monroe and Laflin streets. James Vila Blake, minister. Sunday services at 11 A. M.

ALL SOULS CHURCH.—Corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, May 25, Mr. Jones will preach: Subject, "The Sitting-Room." Morning service repeated at 8 P. M.

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